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An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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REV. G. RANDALL JONES, M.A. B.Sc., B.D.
BRIDPORT. (see page 185).

Notes and News.

A HAPPY CHRISTMAS TO ALL OUR READERS!

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week. Fair notice should be given to the Editor of any change in the Client's order.

ERRATA:—The reference to the visit to the Whiteley Village to the two members of the Unity Fellowship in the October issue says "Spinster" whereas it should be "widow." The year 1655, referring to Bishop Latimer, page 169, column 2, is a misprint for 1555.

The stand taken by Bishop Barnes is courageous, and makes in favour of Unitarianism as one Roman Catholic divine boldly declares. But is Bishop Barnes in his right place as a member of a creed bound Church?

The revised Prayer Book of the Anglican Church is not likely to be authorised by Parliament. It seems probable that it will be referred back. The Church is hopelessly divided and there can be no unity or peace among its members except on the basis of freedom from fixed dogma.

Rev. T. B. Evans and Mrs. Evans, of Sidmouth, have been visiting the Unitarians at Kolosvar (Cluj), Transylvania. Mrs. Evans gave £10 to the Girls School Home, and £10 towards a new Church organ, and Mr. Evans £10 10s. to the college.

Mr. H. Lismer Short, B.A., of Manchester College, Oxford, and son of Rev. H. Fisher Short, of Bootle, is congratulated on the distinction of having headed the list of candidates in the examinations for Dr. Williams Divinity Scholarships and being awarded £75 per annum for two years.

The Mountpottinger Church, Belfast, has received a gift of £1,000 the interest of which is to augment the salary of the minister. It is called the Davidson Memorial Fund, and is from two members of the Davidson family.

The foundation stones of the new Church at Gainsborough were laid on October 19th, in the presence of a large company by Mr. E. M. Bramley, of Sheffield, for the trustees, and Mrs. Naylor, Church Secretary.

The Nottingham High Pavement Church was reopened, October 16th, after restoration required in consequence of injury by fire, Revs. Simon Jones, C. J. Street, Rowland Hill and Helen Phillips, taking part in the service.

The Walmsley Chapel Bazaar, near Bolton, October 15th-17th, realised £300 clear.

The Midland Sunday School Association met at the Waverley Road School and Church, October 22nd, when it was reported that £35 had been collected for the new Grundy Home at Blackpool. At the service conducted by Rev. Lot Hall, Rev. H. J. Rossington, gave an address on "Help to Teachers."

A THOUGHT TO THINK

ALONE IN ALL HISTORY HE (JESUS) ESTIMATED THE GREATNESS OF MAN. ONE MAN WAS TRUE TO WHAT IS IN YOU AND ME. —R. W. Emerson.

The scheme for amalgamation between the British and Foreign Unitarian Association and our National Conference is meeting with the general approval of our Churches and people.

At the South Wales Unitarian Association meetings held at Cefn-Coed, October 17th-18th, a scheme for raising £3,000 for a Students Maintenance Fund was approved.

The Annual Meeting of the North Lancashire and Westmorland Unitarian Association was held at Preston, October 22nd, when a service was conducted by Rev. A. O. Broadley, and at the business meeting after an address by Rev. F. Coleman, the amalgamation scheme for the denomination was approved along with the suggestion that the new Assembly should not hold its Annual Meeting in London oftener than once every three years.

Prof. C. H. Herford, has been honoured by the presentation of his portrait to Manchester University, October 28th.

The South London Unitarians held a Conference at Bermondsey, November 1st, and discussed the subject of an address by Rev. H. Crabtree, on "The Justification of Unitarianism."

The Annual Meeting of the Eastern Unitarian Union was held at Bury St. Edmunds, October 27th. Judge Herbert Smith, LL.D., presided, and in the evening gave a lecture on Martineau's "The Seat of Authority in Religion," Rev. C. W. Townsend in the chair.

At Melbourne the 70th anniversary service of our Church was broadcast, the first Unitarian service on wireless in Australia, October 2nd.

At Godalming, our Chapel at Mead Row, was filled on Citizen Sunday, when the Mayor and Mayoress, and the Mayor and Mayoress Elect and members of the Town Council were present, Rev. Priestley Prine conducting the service.

At Pudsey, Yorks, a Baptist Minister has publicly attacked Unitarianism, and the Rev. J. A. Shaw, M.A., has replied in defence, in a sermon before a large congregation, and fully reported in the local press.

The Bermondsey Church has welcomed sixteen new members.

The Southport Unitarians have made a public presentation to Mr. and Mrs. A. S. Thew, on the attainment of their golden wedding in appreciation of long services to the Church. Rev. W. C. Hall, M.A., presided, and Alderman C. Aveling, J.P., made the presentations.

The Autumnal Meetings of the British and Foreign Unitarian Association and the Sunday School Assocation, were hed at Norwich, November 5th-7th, when the amalgamation proposals were discussed. Addresses on Sunday School work, on Bible teaching, Missionary Methods and Religion in Literature, were given, and devotional services held. The Women's League, and the Men's League also held meeting.

Mr. Townsend visited Yarmouth, November 1st-2nd, lecturing, and on the next Sunday evening conducted service with a large congregation.

STAND WITH JESUS.

STAND up, stand up with Jesus,
Ye soldiers of the Cross!
Lift up his gospel banner,
It must not suffer loss
From vict'ry unto vict'ry
Our army shall he lead,
Till self and sin are vanquished
And God is Lord indeed.

Stand up, stand with him firmly,
Be loyal, staunch and true!
Whoever falters, never
Let that be said of you.
Ye men and women help him
Against his many foes;
Let courage rise with danger;
Your strength to them oppose.

Stand up, stand up with Jesus!
Stand with him in the fight;
He needs you in the warfare
For love, and truth, and right.
Remember, God is with you;
His strength will keep you strong;
His holy arm shall aid you
To conquer every wrong.

Stand up, stand up for Jesus:
His faith in God and man;
His message of salvation
For all since time began.
Stand up for human reason,
For every soul's great worth;
Till all are friends and brothers
Throughout the whole wide earth.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

XII. JOHN.

The purpose of this Gospel is to prove that Jesus was "the Son of God" and redeemer of the world. The author begins by adopting the current philosophy of the Alexandrine Jews with some differences. He states clearly that Jesus was the "Logos of God," that is "the divine Reason," which is not a person but a quality. It is true that in I. 1, this "Logos" is said to be "God"; but that is simply an emphatic way of saying "the Logos was DIVINE." As I have said it is not a PERSON but a QUALITY and corresponds closely to Proverbs viii, 1 seqq. where "wisdom is described" and to which the prologue to this Gospel plainly looks back. The word "Logos" happens to be MASCULINE in the Greek, but is not necessarily or properly so in English, as William Tindall clearly saw and rendered by IT until it took possession of the human soul of Jesus. The prophets had received this in part, as "the true light which enlightens every man as he comes into the world. But in Jesus it was received in its fullness. Hence he is called "the only-begotten son." This phrase is applied by Paul to Isaac as "the son of promise" or "the heir." That is its probable sense here, where it can hardly mean the "only son," but the "son of promise," the "highest and holiest son."

This conception of Jesus as filled with the "Logos" of God dominates the whole of the Gospel and accounts for some of its philosophical language. Moreover he is represented as performing some very human actions, not simply because he and they were human, but as conscious of himself as the "Redeemer." For example he does not simply "weep over the dead Lazarus" as over his friend, but because of the unbelief of the surrounding crowd. To this Gospel we owe two outstanding Christian truths, which have not yet been entirely appreciated in their fullness. They are these "God is spirit" and "God is love." Though implied by the Synoptics perhaps, these truths are not specifically stated in so many words. In spite of the contradiction between the second and certain parts of the "Fourth Gospel" (e.g. "Ye are of your father the devil") it remains perhaps the most vitalising force in any real Christianity.

This Gospel any more than the Synoptics affords no sound foundation for the doctrine of the Trinity. The first verse put into Trinitarian language runs thus:—"In the beginning was God the Father; and God the Son was towards God the Father; and God the Son WAS God the Father." The last statement brings him who accepts into danger of damnation by the Athanasian Creed, as it plainly "confounds the Persons" of the Trinity. Obviously the author did not mean any such thing, nor had he any conception of the Trinity. Neither is Jesus made God by the words, "I and the Father are one." The "one" in that passage is NEUTER and means "one in spirit," just as Paul using the same neuter gender says, "he that planteth and he that watereth are ONE." Moreover Jesus in precisely the same sense prays that "his Disciples may be ONE, as we are ONE." Of course proof-texts are of small value, when it is realised that the Bible is a human book, liable to error, but containing divine truth.

1.—There is no small book on John, which can be recommended without qualification. Dr. Warschauer has written one on the "Fourth Gospel," which is useful and open-minded, but by no means final.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man, one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc, all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

THE JUSTIFICATION OF UNITARIANISM.

The controversy between Bishop Barnes, of Birmingham, and his fellow Anglicans is surely a justification of our Unitarian position. We reject the Church-made dogmas as being utterly unreasonable, and therefore untrue; and we equally reject the sacramental superstition concerning transubstantiation. Men like Bishop Barnes and those clergymen who support him have by the use of reason come very near to the Unitarian standpoint in accepting the idea of evolution as opposed to the Bible stories of creation. The inevitable result of free inquiry and reasonable investigation is towards the truth which Unitarianism represents.

Another justification is, that the conclusions of science confirm the truth of the doctrines of our Unitarian Faith. Other reasons justifying our position include the fact that Unitarianism presents the world with a noble and worthy conception of the nature of God, an exalted idea of the essential goodness of Human Nature, an inspiring view of the sacredness of Duty, an ennobling belief in the purpose of life as a training for moral perfection, and the splendid doctrine of the one grand destiny ultimately for the whole of mankind.

All professing Christians take Jesus as their great example. But no conception of the person of Jesus is so reasonable as that of the Unitarian belief that he was the noblest of men, and being really human—an example that CAN be followed.

Unitarianism is justified because it is true.

JESUS OUR LEADER.

Unitarianism was explained by the late Dr. Freeman Clarke, of America, as standing for five points, as contrasted with the five points of Calvinism, those of Unitarianism being:—

1.—The Fatherhood of God.
2.—The Brotherhood of Man.
3.—The Leadership of Jesus.
4.—Salvation by Character.
5.—Progress upward and onward for ever.

At a time of the year when the birth of Jesus is specially commemorated it is appropriate to remind our fellow Christians that Unitarians claim Jesus as their Leader, and as being pre-eminently the Leader for all mankind,—(1) as a Man; (2) as Teacher; and (3) as the supreme human example.

This may surprise some people who have been led to believe that Unitarians do not accept Jesus as their Leader, that they reject and deny him. They do believe in him as a Man, that he was a real human being, born naturally as all other men are; that he was the child of Joseph and Mary; that he had to learn and to acquire knowledge in the same way as all other children, and he grew and increased in wisdom with age, and in favour with God and men. They believe that he also had to struggle against temptation having to do battle against it to win the victory, that he prayed to God for help, and in his extremity cried out "My God, My God, why hast thou forsaken me?"

Unitarians believe that Jesus stands forth as the greatest teacher of moral and spiritual truth; that he most fully and clearly expounded the perfect character of God as the Father of all mankind, the infinite and eternal goodness loving all alike, those who are evil and those who are good; and that he taught the essential divinity of human nature, the Brotherhood of all mankind, the destiny of all men to become perfect as God is perfect, and the immortality of every human soul.

They believe that Jesus is the grandest human example of noble, loving, strong, heroic personal character, loyal to truth in face of persecution, strong for the right against all opposition, kind and forgiving to the repenting sinners, sacrificing himself for humanity and in faithfulness to the Highest and on the martyr's cross saying for his enemies—"Father forgive them, for they know not what they do."

As the noblest of men, the truest of all spiritual guides, the most heroic redeemer and saviour of mankind, Jesus is loved by Unitarians as their Leader and most honoured friend.

The Brotherhood of Man.

STUDY COURSE NO. 6.

[This Study Course may serve either for a Sunday Class, or for a week-night Study and Discussion circle. One subject for each week in the month.]

(See Unitarian Leaflet No. 3, "The Gospel Jesus Preached"; also "Three Stages of Unitarian Theology," p. 85; "The Brotherhood of Man"—in "The Transient and Permanent in Religion," p. 149; Channing on "Self-Culture" and "Honour Due to all Men.").

(10) THE OUTLAWRY OF WAR.

There is no greater violation of the natural brotherhood of man than the fearful evil of military warfare. If it be murder for one person to kill another, it is no less so, indeed more so, in the wholesale slaughter of men on the field of battle. What is such a crime when perpetrated deliberately by one individual upon another in civil life, is equally criminal when done in a war of nations against each other, with this terrible difference that the crime and its consequences are multiplied a thousand times, nay tens of thousands of times over, and even into millions. The slaughter does not stop at men, but it includes defenceless women and children.

The horrors of modern warfare aided by the latest developments of science and invention are more brutal, cowardly, and barbarous, than anything in the wars of the past history of mankind. Destuction from the air above and from underneath the waters makes no distinction or respect of persons or property. It slays combatants and non-combatants alike. On land, homes are laid waste; towns and villages destroyed; families massacred indiscriminately. To Cain it was said:—"Thy brother's blood crieth from the ground." If the blood of the millions slain on human battlefields could cry out aloud, the whole atmosphere of the wide world would be made hideous with the screams, howlings, sobs and yells of the wounded and dying, of all the slaughterings blotting and defaming the history of mankind.

Cain is said to have asked:—"Am I my brother's keeper?"—acknowledging the relationship but denying his responsibility. We are bound to acknowledge our tie of brotherhood, but unlike Cain we cannot deny the obligation to care for our fellow-men, and must admit that all men are in each others' keeping and that they are by nature responsible for each other's safety and welfare. We were all responsible for the devastations of war, and under obligation TO MAKE WAR AGAINST WAR, and to put an end to it. Time was when any two men could fight out a quarrel and attempt to slay each other. Such lawlessness was ultimately outlawed by society, and the nation not only made it illegal for one man to murder another, but established courts of justice to settle private quarrels by peaceable means. That is what the nations must do to make military warfare between nations illegal, establishing peaceable means of remedying grievances and settling differences by the judicial action of an international court of justice. A good step towards that is the League of Nations, but that needs to include every nation to be the power necessary to outlaw war. A much stronger force of public opinion must be expressed for the abolition of war in every civilised nation. The Christian Churches of every land could make war impossible if they would use their power to that end. A crusade of all the Churches in every country for the prevention of the possibility of further war would not only put new life into the Churches themselves but would develop that public opinion that is needed to save the nations from such a catastrophe as a next war would be.

(11) EDUCATION FOR BROTHERHOOD.

Education is the remedy for all social problems. The organisation of all human affairs on brotherly terms requires a system of education specially planned to realise that aim. It would include instruction in the necessary ethical principles and investigation and research as to the true methods for their application. There are already in existence various kinds of organisations based on the principle of brotherhood. There is a movement in existence called the Brotherhood Movement; there are the Freemasons, and all sorts of Friendly Societies, which do organise mutual help in certain special ways; and there are Co-operative Societies which practice mutualism in their own business affairs. All of these are educating people in brotherly help in their own special concerns. But much more than what they do is needed.

In all the public schools beginning with the youngest pupils there should be systematic instruction in mutual help, in the application of moral principle, in methods of co-operation, in the temper and disposition necessary for sharing work and responsibility, in the art of mutual consideration, in all matters which are involved in a science of human welfare. Such a system of school education extending through all grades into the universities, would include instruction in all methods of preventing loss and waste; of protection from danger; how to secure equal justice to everybody, and equality of opportunity to live the truest kind of life.

And not only in the schools, colleges and universities, but the education of public opinion should be provided for in lectures, public meetings, discussion societies, movements for the organisation of brotherhood in work, in service,

in business affairs, in the caring for the weak and helpless, in the harmonising of all human interests. It goes without saying that every subject necessary for an efficient education would need to be included. Then there is the public press, a mighty educative force, able to disseminate right ideas, to promote the right principles, to impart the latest information concerning new methods of application, reporting speeches, lectures and discussions, as well as the business and transactions of various governing bodies.

Man's bodily health depends on the body acting as a brotherhood of its parts working in one accord; a real Co-operative Society of members living in harmonious relationship. It is the same with the family in the home, the health and happiness of the household are secured only on the same principles of unity. Thus do Nature and Providence teach the true conditions for right relationship and orderly existence. The art of brotherhood is written plainly in the constitution of all human beings. Its meaning and significance must find expression and realisation in all educational agencies, in community and national life, and in the friendship and comity of nations all the world over.

(12) THE GOLDEN RULE OF BROTHERHOOD.

The Golden Rule—"Do unto others as ye would that they should do unto you," is well named. Carried out in the affairs of everyday life, it unites people in friendly relationship and creates the brotherly spirit. It is obvious that if this rule were applied in all human arrangements the life of all mankind would be infinitely more joyous and happy than it is. It would abolish slavery of every kind. It would banish poverty of body, mind and spirit. All human beings would experience the glorious liberty of the children of God.

It is the principle of mutual consideration. Practised in any household it makes order and the joy of life. Tried in any business it creates unity of spirit and agreement of interest between employer and employed, buyer and seller. So far as it is acted upon in the management of any community the results are increased trust and confidence, readier co-operation, more eagerness to help, a quickening of mutual sympathy, a general sense of satisfaction and feeling of fairness and just treatment all round. If this were the rule of local and national government no human being would be neglected or uncared for; infantile mortality would be reduced to a rapidly decreasing minimum; beggary would disappear; vagrancy would be banished; every able person would be secured employment; disease would be reduced to vanishing point; insanity would be unknown; the wastes and worries of mutual discord would no longer exist; all enemies would be turned into friends; criminals would be known only as part of ancient history. A flowery picture certainly, but it is true. Right produces right; justice inspires love of justice; goodwill draws people together into sympathy and firm friendship. Brotherly conduct is the practice of the Golden Rule.

Suppose a quarrel between two nations. Would strife be possible if both of them aimed to act on the Golden Rule? What would happen to the backward nations if that principle were acted upon by those more civilised? They would be helped, taught, trained, and lifted up by the more enlightened. The Brotherhood of Nations would take special care of those people in greatest need. The big brother nation would hold out the strong helping hand to the lesser one, and scorn the idea of taking any selfish advantage of the weakness or ignorance of it.

"Thou shalt love thy neighbour as thyself" is another way of expressing the same Rule. It is a unifying principle. Put into practice anywhere it produces the brotherly spirit. It is a tie that binds. It makes kindred spirits and creates a lasting and unbreakable fellowship of life and duty, of work and pleasure.

The Apostle Paul declared that "Love never faileth." So it is with the Golden Rule. Wherever and whenever it is tried it never fails. The practice of it makes men feel more manly, and increases the greatness of any nation; it makes nobility of character, and covers a people with a sublime glory of unfading honour and fame. It is indeed the foundation of all brotherly conduct, and its practice makes the Brotherhood of Man a living reality.

(13) THE UNITY OF MANKIND.

Why cannot all the nations of the earth unite in the active promotion of each other's welfare? There is nothing to prevent it except the unwillingness of mankind. That disinclination arises from lack of knowledge and understanding. If only the people of every nation could see how much more prosperous and secure they would be in friendly unity with all mankind they would readily agree to co-operate for each other's good.

Would it not be a great help to all nations if they could pool their resources into one common fund under the management of some kind of international Council? This may seem to be a futile idea, but it is not so worthless as some may think. The British Empire is a Commonwealth of Nations developing more and more into the promotion of co-operation of all its parts for the good of the whole. In unity lies its strength. That fact is unquestioned and unquestionable. It might be as much one great concern as is any great commercial company with its ramifications in all parts of the world. If so with the British Empire why not equally so with a League of all the nations. By co-operation and mutual help

they would all be stronger, healthier and happier. In a world Unity all would be more secure. This unity of all mankind in the management of all human concerns is not only possible but it is an ideal that is providentially intended to be realised. If it be necessary for the general welfare its ultimate realisation is inevitable. Whatsoever is right and just for all concerned is certain to be embodied in actual fact. Metaphorically, the very stars in their courses fight for it.

The great need everywhere is greater faith in human nature, more faith in human possibility, more certainty of the conquering power of justice and righteousness. Humanity has not yet exhausted the possibilities of progress and betterment. Man has not yet come fully into his own. In unity all mankind will be liberated from thousands of difficulties and obstructions which at present block the forward way. The brotherhood of helpful service will increase. The intrinsic or essential Brotherhood of Man which is his by the one nature which they all share, will become embodied in the unity of corporate life. This is what all mankind is made for, and the faith of Robert Burns will be fully justified that—

"Its coming yet, for a' that
That man to man, the warld o'er
Shall brothers be, for a' that."

The next STUDY COURSE running from January to March inclusive, will be on the subject of "The Implications of Unitarianism," in 13 short articles under the following heads :—

1.—The Unity of Truth.
2.—The Unity of God.
3.—The Unity of Man.
4.—The Unity of Jesus.
5.—The Unity of Religion
6.—The Unity of Experience.
7.—The Unity of Progress.
8.—The Unity of Society.
9.—The Unity of Industry.
10.—The Unity of all Classes.
11.—The Unity of all Nations.
12.—The Unity of Man with God.
13.—One Destiny for all Mankind.

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).
Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).
Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.
Secretary: H. BODELL SMITH, "Bradda" Manor Road, Cheam, Surrey.

The following re-statement of the aims and work of the Fellowship is submitted to our readers. Expressions of opinion thereon are invited.

The Objects of "The Unity Fellowship" are:

(1) To unite in closer fellowship people who believe in the ideals and principles of Unity in Religion, Theology, and in the affairs of the community, the nation, and the whole family of nations. (2) To organise means of propagating these Unitarian ideals by methods of study, free discussion and distribution of literature. (3) To promote ways of mutual help in the Fellowship.

The Fellowship was started in November, 1925, two years ago. Certain rules and conditions of membership were then suggested and opinions invited thereon. From that time to this there have been 51 subscribers varying from one shilling up to five shillings, and one life subscription of twelve shillings. These members are so scattered that it has been impossible to get a members' meeting. They live in various parts of Great Britain, in Canada, United States, Holland, Palestine and Hong Kong. It is something to be in personal touch with these. Some of these members have been visited by the Fellowship Secretary at Luton, and the Whiteley Village. Four Fellowship Study and Discussion Circles have been established in Blackburn, Sutton, Purley and Wolverhampton. Two of these in connection with a Church make use of the study courses provided in this magazine, and their members sit for examination, for which book prizes have been given to the most proficient. Two others in localities where we have no Church, discuss various theological beliefs and choose their subjects from meeting to meeting. Miss Theodora Mills has corresponded with several isolated members. Our President, Rev Arthur W. Fox, M.A., has served as examiner of the written examination papers. The British and Foreign Unitarian Association has given the book prizes. Offers to arrange holiday parties have been made, but with no result so far.

Small as the wirk seems that has been done, it has been worth while. Those members who receive the magazine have been kept informed from month to month. The leaflets printed for the Fellowship have been widely distributed. The account of finances up to date (November 5th), is as follows: — Subscriptions received £6 16s. 6½d.; Expenditure: Leaflets £1 5s.; Advertisement 5s.; Visits 6s. 6d.; Postages and Stationery £1 10s. 4½d.; Magazines 1s. 4d.; Receipt Books 1s.; Balance £3 7s. 4d.

The opening of small centres of free inquiry on Unity ideals and various theological beliefs is important and the promotion of more and more

fellowship; these objects so far have been attended to and not without good result. Further possibilites will develop as time goes on. Any practical suggestions of mutual help which our members or readers can give are earnestly invited. Up to now in addition to the subscriptions from members not connected with a Study or Discussion Circle, a fee of 1s. has been paid by each candidate sitting for examination who is not otherwise a member, and Circles having no individual subscribers are asked to pay a nominal affiliation fee of 2s. 6d. to the Fellowship which has set them going.

New leaflets will be printed shortly, and visits to possible new centres will be made. The Secretary offers a Lecture on the Fellowship to any Church or Society in the London district, or within reasonable distance of it. Any person can join the Fellowship by paying a minimum fee of 1s., and be supplied with this Monthly Magazine for 1s. 6d. extra, post free.

Church Organisation

By the REV. WILLIAM C. HALL, M.A.

(11) WEEKLY FREEWILL OFFERINGS. Because it is known that the W.F.O., or Envelope System was adopted with great success by my old congregation at Todmorden, I have from time to time received requests for information about it. I may, therefore, in this concluding article say something about it, and advocate it. It is a very simple business; but it can be of the utmost service to many of our congregations.

The principle of it is that the members are willing to pledge themselves to a weekly contribution of a definite amount. Members making such a promise are given a set of envelopes, say for a quarter, each of which bears the member's number and the date of contribution. Thus, if I promise sixpence a week and am the first to be enrolled under the system, my envelopes will be marked No. 1, and each will have its date, January 1st, 8th, 15th, etc. My envelope will be placed by me each Sunday on the collection plate or in a special box. The Treasurer, or Envelope Steward—it is good to have a special officer for this work—will receive my envelope each week and credit me in his cash-book with its contents. At the end of a quarter, when he issues my next set of envelopes, he will notify me whether I have paid up or what I am in arrear. Sixpence a week means that I contribute twenty-six shillings a year, a sum I might not be able easily to contribute even in quarterly instalments. As a matter of experience, five shillings a quarter is a much more difficult contribution than sixpence a week. I have known a fairly well-to-do man find it inconvenient at a given time to send his annual cheque, whilst quite ordinary work-people have given more than he to their Church through this weekly system, and have given it cheerfully.

Where the membership of a congregation is very small ordinary envelopes can be used; but in any case a local printer can supply what is needed, and firms can be found which specialise in this kind of work and supply envelopes, dated and numbered, and all books and apparatus necessary for the working of the system, at very reasonable rates.

The numbering of the envelopes is simply for privacy, and nobody except the Envelope Steward need know what anybody contributes.

The advantage of this simple system is that (1) it produces more money for Church purposes; (2) it enables the Treasurer at the beginning of a year to estimate what his income is likely to be, and helps to guide the Church Committee in its spending; (3) it renders some "special efforts" unnecessary; and (4), it increases attendance at public worship. This last fact seems hardly credible on the face of it, but experience proves it in nearly every instance.

Not all members of a congregation may care to subscribe in this way. The system must be kept purely voluntary; but my advice is: Get as many members as possible to join up. At Todmorden about half the members, seatholders, adopted the system at first, but over sixty young people of the school came into membership through it, and the Church income was immediately advanced by £120 a year. I know of another more striking case. I do not know how many new members were enrolled, but there was an increase of £150. May I give one instance of the readiness of people to do something when they are shown how. A Todmorden working-man, of small means, who did not wish to join the Church, but who sent his children to the Sunday School, said, "Now I can give a hand to help the place that helps my children; I shall send sixpence a week."

DEATHS.—Mr. John Chesworth, Horwich, October 17th, 48; Mrs. Eveleigh, Tenterden, interred October 22nd, 93; Mr. E. L. Dornan, Oldham October 20th, 63; Miss Jessie Follett Osler, Bromsgrove, October 21st, 57; Mr. Fred Davison, of Bermondsey, October 21st, 37; Mr. S. C. N. Lowry, Belfast, interred October 17th, 68; Mrs. Charles Read, Chingford, October 21st, 77; Miss M. E. Dalby, Birkenhead, 71; Mr. A. W. Hall, Birkenhead, November 1st, 70; Mrs. Samuel Roberts, Hampstead, November 6th, 73; Miss Eliza Farrar, Prestwich, interred October 31st; Mr. Rees Jenkins, Cefn-Coed, October 25th, 64; Rev. W. J. Pond, Gobowen, Salop; Mr. John Edward Talbot, Melrose, Mass., U.S.A., formerly of Tenterdon, Kent, October 30th, 75; Mrs. J. H. Teasdale, Althorne, Essex, November 9th, 60.

Rev. C. W. Townsend is invited to occupy the pulpit of Cross Street Chapel, Manchester, two Sundays per month in the early part of 1928.

Rev. G. Randall Jones, M.A , B.Sc., B.D., Bridport.

Rev. G. Randall Jones, our minister at Bridport has had an interesting career. He is a native of Portsmouth. In his earlier life he was a Civil Servant, and later entered the teaching profession. Assisted by scholarships he graduated in science at London University taking a teacher's diploma with double honours and a prize in natural science, and was B.Sc., in 1913. After about five years teaching in elementary and secondary schools he became a student for the Unitarian ministry at the Home Missionary College, Manchester (1914-17), and at the Manchester University, obtaining the B.D. degree with five distinctions (1917.) He was awarded a scholarship as special theological scholar and the most distinguished graduate of his year (1916-17), was graduate scholar in Ecclesiastical History (1917-18), and took his M.A. (1919).

Mr. Randall Jones became minister of the Pendleton Unitarian Church, Manchester (1917-20), and at the Octagon Chapel, Norwich (1920-27.) Early this year he accepted appointment to the Bridport Unitarian congregation and commenced his ministry with them in May.

At Norwich Mr. Jones was conspicuously successful in his ministry, and also as an active theological propagandist lecturer in East Anglia. He has been tutor for the Homiletic Class of the Unitarian Lay Preachers' Correspondence Tuition Scheme, and for the past seven years his sermons have been syndicated as newspaper articles appearing week by week in this country as well as in an important Indian newspaper under the pen name of "Pathfinder." During all this work he was awarded the Biblical Essay Prize of Trinity College, Melbourne in a competition open to any University within the British Empire, the prize £100 and the subject—"The Doctrine of Original Sin and Redemption in the Light of Modern Thought." At his welcome meeting last May at Bridport, Rev. Alfred Hall, M.A., B.D., of Sheffield, declared concerning Mr. Jones' scholarly attainments that of the most learned men of the Unitarian Churches, he is "the only man with three degrees that had actually been earned." In his reply to the welcome, Mr. Jones said, "a lot was expected of the modern minister, and he, who had been a civil servant and a teacher, could vouch that never had a job taken up so much of his time as that of a minister. It is a seven-day-of-the-week job, and no eight hours a day either. There were three main essentials for a modern minister: Firstly, he must be a preacher; secondly, he must go round and visit his congregation; and thirdly, besides visiting the sick, he had to be a leader of the young people—a Sunday School man. They could not get a man who would excel in all three essentials—he was not born."

The Bridport congregation is fortunate in securing Mr. Randall Jones as its minister, and a prosperous time is naturally anticipated under his energetic leadership.

Historical particulars of the Bridport congregation will be given in next issue.

Literature.

"Tansactions of the Unitarian Historical Society," Vol. IV., Part I., October, 1927. The Lindsey Press, 5, Essex Street, London, W.C. 2.

It is very important that Unitarians should be careful to preserve the historical records of their movement and that they should have a Society for the special purpose of securing that this be done and that all necessary research and investigation shall be made to discover valuable historical information that might otherwise be lost. Hence it is that the Society publishes documents periodically under this title of "Transactions," ably edited by its secretary, Rev. W. H. Burgess, M.A., of Plymouth. In this issue there are interesting papers on "University Hall, London"; "The Taylors and Scotts of the 'Manchester Guardian'"; "Chapters in the Story of the 'Inquirer'"; "Nonconformity in Coseley"; "Notes on the History of the Eastern Union of Unitarian Churches"; "Our Communion Plate"; "The Kenrick Letters"; "Notes and Queries"; "Reviews and Notices," Etc., Etc.—all from well-know Unitarian writers.

It is a matter for gratification that University Hall remains in Unitarian possession after its use by Manchester New College came to an end, and that it was secured as the home of Dr. Williams' Library. Readers are sure to be specially interested too in Dr. McLachlan's informative sketch of the Taylors and Scotts, who have counted for so much in journalism and as a considerable influence in the busy life of Manchester and neighbourhood. The other papers are also equally interesting. The "Transactions" are issued free to all members of the Society who subscribe five shillings annually, which is money well invested, as all will agree who read the one hundred pages now issued. Earnest Unitarians who can afford this small sum would do well to become members.

"Sermons" by Amherst D. Tyssen, D.C.L., M.A., Vol. II., on The Gospels, price 5s., published by the author, 59, Priory Road, London, N.W.6.

Of this second volume of Dr. Tyssen's Sermons it may be said that they are readable and can be clearly understood. He expresses himself frankly in good lucid English and says much that is helpful and provocative of thought in his hearers or readers. While fully appreciating the unique character of Jesus and his teaching he freely criticises where he does not agree with the form in which that teaching is conveyed by the gospel reporters. Evidently Dr. Tyssen thinks that Jesus did regard himself as the Messiah, and spoke of himself in messianic terms. On the other hand some may feel that it is doubtful, and that it does not accord with his teaching of humility against self-exultation. Whether the general view which is Dr. Tyssen's, is correct as against that expressed by James Martineau, M. J. Savage, and others—is an open question. There is much instructive matter concerning accounts of the birth of Jesus, miracle stories, and other things of doubtful history attributed to Jesus and explanations of the growth of the supernatural concerning him. These twenty-three sermons include four on the Fourth Gospel, in which Dr. Tyssen marshals evidence to show that it could not have been written much earlier than 160A.D., and therefore not by the Apostle John. The contents of the book will well repay any reader for the time given to their perusal.

The Women's League.

The following has been addressed to the Western Unitarian Union:—

We feel sure that ministers, church secretaries and Sunday School superintendents, as well as branches within the Western Union, will be glad to make use of the practical and far-reaching Fellowship help the Women's League can now put at the service of their women and girls who move about.

If any go to other parts of the British Isles or perhaps come to London or other cities to make their homes or train as nurses, teachers, etc., please tell the Fellowship headquarters, Essex Hall, about them before they move away. We can then see that League friends are on the look out to welcome them quickly and help them to feel at home in their new congregation; or if they are living beyond reach of one of our Churches, they can become Fellowship members and still feel in close touch with others of their faith, through the Fellowship literature and friendly letters they receive monthly.

Several women during these last few weeks have gone still further afield, to one of the overseas dominions; to Kenya Colony or Egypt; or to U.S.A. and elsewhere. Distance makes little difference to the power of our Fellowship to serve our women wherever they may go there are capable and warm-hearted Fellowship friends far and wide who are ready to help if only they hear in good time.

We look to the members of the Western Union to help the Fellowship to help their women and girls when need arises.

GRACE MITCHELL,
Women's League Fellowship Secretary.

At Bristol the League branch is holding a Sale of Work, helped by the Men's League, in aid of the Lewins Mead Restoration Fund, November 30th and December 1st.

The Cheltenham branch Quarterly Meeting, November 14th, had a lecture on "Electricity in the Home," by Miss A. A. Stemp.

The Oldbury branch held a successful Social on October 26th.

Liverpool District Women's League.—The Artumn Meeting took place at the North End Mission Hamilton Road, on Wednesday, November 2nd, 1927. A short service was held in the Chapel at 3.30 p.m., ably conducted by the Rev. A. Golland, M.A. Tea was very kindly provided by our Hamilton Road friends. Eleven branches were represented, about 80 members being present.

A resolution was passed conveying deep sympathy to the widow and family of the late Mr. A. W. Hall, in their recent bereavement.

A hearty welcome was extended by our President (Mrs. Willmer), to the President of the Manchester District Women's League (Mrs. W. C. Hall), who has just lately settled in Southport. Mrs. Hall gratefully responded. A vote of thanks was proposed and seconded to our Hamilton Road friends for their welcome and hospitality.

MINISTERIAL CHANGES.—Rev. Simon Jones received public welcome at High Pavement, Nottingham, October 17th, on his return from South Africa, and Rev. R. Balmforth farewell on return to Capetown, after three months' exchange with Mr. Jones; Rev. H. J. Rossington received public welcome at Church of the Messiah, Birmingham, October 19th; Rev. W. Holden, inducted at Wolverhampton, October 21st; Rev. W. B. Tavener has had public farewell and presentation at Chorlton, Manchester, on removal to Edinburgh; Rev. H. G. Woodford, has had public welcome to his ministry at Glossop; Rev. F. Munford, of Heywood, has accepted appointment to Mansfield Chapel; Mr. E. Deakin was inducted as Lay-Minister to the Blackburn Unitarian Church, November 5th; Rev. Lot Hall, has received public farewell and presentations at the Lye Chapel, Stourbridge.

Saved from Suicide.

"Is Life worth Living?" was the topic to which a London Unitarian minister addressed himself on a recent Sunday evening. He is reported in a suburban newspaper as having said that it becomes more and more convincing to serious students of the human mind that the vast majority of suicides are the victims of momentary impulse, swayed by some overmastering idea, and impelled by forces which, for the moment they imagine are entirely beyond their control. If at the critical moment, when the outlook was darkened and all seemed hopeless, some friendly hand could have touched theirs, some soothing word were spoken, or a flicker of light could have been held before the distracted mind to lighten up the dark road, then, perhaps, catastrophe might have been averted.

To illustrate his point, the preacher proceeded: "Recently, when visiting one of our country Churches, I was the guest of a gentleman who related to me a very remarkable incident in his own history. About twenty years ago (he said), the sorrows, trials and disappointments of his life were so overwhelming as to render utterly unbearable the very thought of going on living. He was dazed and helpless as one in the grip of a horrible nightmare. Only one thing seemed clear—he must end his life! For a time he tried to struggle against this conclusion, but did not tell anyone of his mental conflict—he hid his trouble so effectively that even his intimate friends never suspected that his mind was unhinged. Yet so completely was he over-powered by the one dominating obsession that, on a Sunday evening, impelled by irresistible impulse, he hurriedly scribbled two or three notes to his friends telling them where they would find his body. He put these in a conspicuous place in his room, and then rushed outside and went at a quickened pace in the direction of the river! On his way thither, through a quiet by-road, he had to pass an unpretentious little Unitarian Chapel, which he had passed hundreds of times before on other errands, but had never thought of going inside.

"It was a warm and still summer evening, and all the windows of the little Chapel in the quiet road were open. As the distracted man was passing the place of worship (so he told me), he was suddenly awakened from his alluring dream of death, being startled on hearing the preacher's voice asking 'What do we live for?'

"The would-be suicide stopped still for a second, as if held back by some unseen but mighty hand. Then, quickly turning round, he hurriedly retraced his steps to-wards his lodgings. Going straight into his room, and, finding things just as he left them, he tore up the notes which he had written, and sat down to mediate on the significance of those fugitive words that had so timely reached his ears through the open windows of the little Chapel. A new light had dawned in his darkened mind, and a brighter vision of life and its duties had suddenly opened before him. A great burden had been lifted from his weary soul, and (so he assured me), he felt that he was a new man.

"Twice on the following Sunday, and every Sunday after, he attended the services in the Unitarian Chapel. He enrolled as a member of the Church Fellowship; in due course he was elected secretary, then treasurer, and finally chairman of the congregation. But for twenty years that Sunday evening incident in his history was kept a profound secret, deep in his heart, known only to himself. Why my host told me all this, I must leave to your imagination; I am permitted only to add, that my first visit to the Chapel alluded to was made rather more than twenty years ago, and I did not visit the same place again until the present year."

D.E.

THE BIBLE.

Dr. J. E. Carpenter, asserts that the Bible "supplies the noblest continuous witness which we know to the reality of divine things. In its words we offer our deepest prayers. In its light the dark riddle of our destiny ceases to perplex, and we are satisfied without knowledge; for it opens to us the gates of hope, and over its sanctuary is written 'peace'," and again—"the unseen things for which the Bible stands, and of which it is the supreme expression—truth and righteousness, faith, hope, love—these still abide: they are the language of something more even than the great heart of humanity: they are the echoes in our poor words, all too weak for the burden of meaning they must bear, of the unchanging thoughts and purposes of God."

Dr. James Drummond, on the same subject, said, "It is there that we find the earliest expression of Christian faith, and the richest treasure of spiritual thought; and if we have to use discrimination and criticism it must be the discrimination of the spiritual mind, which approaches these subjects with a tender reverence, and with a pure devotion to the Lord of truth."

The Leicester Great Meeting Bazaar in aid of organ reconstruction realised £450, October 28th-29th.

The N.E. Lancashire Unitarian Sunday School Union held a Lecture School at Newchurch, when Rev. B. Lister gave two lectures.

The Centennial of the Walsall Unitarian Church was celebrated November 6th, Rev. Dr. Gow, preacher, and by a meeting November 9th, when the work of Rev. H. Warnock, present minister was highly commended.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

BUNNIE'S CHRISTMAS.

No, it isn't about a rabbit.

Bunnie is one of the dearest, sweetest little girls that ever was—I mean, were. What her real name is, I couldn't tell you for little apples —or big ones either, for that matter. And though I have never seen her, I know her quite well. "How can that be?" you may ask. "Ah! that is my secret. Queer, isn't it? that we may know people we have never seen! But it is quite true, I know that Bunnie has a lovely mind—what clever people call a creative mind. She can shut out the everyday world and, out of her own beautiful thoughts, make dream worlds, and fairy worlds, and worlds in which all things are possible. Sometimes, she is sad; but she has only to close her eyes a moment, to find herself in a land of joy. Often, she is lonely; her Daddie is in Heaven, her Mummie has to go long distances, and she has neither sister nor brother. And there are times when she is very, very lonely. Happily, she is too wise to sit down and brood, and too brave to sit down and cry: instead, she runs into the garden and soon she surrounds herself with many loving dream companions. Now, isn't that a wonderful gift?

And I am so glad that Bunnie has been so blessed; are'nt you?

But let me tell you about her Christmas. Mummie had to go away and could not take Bunnie with her. However, she told Nurse to get a large Christmas Tree for her little daughter.

I have heard of boys and girls who don't like sharing nice things with others, unless the nice things belong to the others. Bunnie isn't a bit like that. You see, she has a loving heart as well as a lovely mind. So, when she knew she was going to have a great Christmas Tree loaded with toys and lighted up with many candles, she wanted to share it with some poor children who live in a cottage not far from the great house that is her home.

How pleased the children were when they received Bunnie's pretty invitation card! And how eagerly Bunnie looked forward to her Christmas party! At last, the great day came. Nurse prepared a lovely tea, and when the little visitors saw the gorgeous table, they were almost too afraid to go near it. How Bunnie laughed! One by one, she took them to their places, and soon they were enjoying the most wonderful meal they had ever known, and one they will never forget. Never had they tasted such delicious cakes and mince pies; never had they pulled such magnificent crackers. After tea, they had the maddest, merriest time, in the nursery, playing all the games they knew. At last, came the Christmas Tree which had been screened off. When the maids went behind the screen, the children sat down and waited, almost breathlessly. Soon there was a faint glow, which grew and grew, until there seemed to be a blaze behind the screen. Then the screen was removed and the children gasped to see the dazzling Tree. But where was Nurse? She was nowhere to be seen. The maids said they had no idea. Suddenly, there was a loud rat-tat on the door which slowly opened and revealed Father Christmas. The children clung together as he entered and made his way to the Tree. When he wished them a merry Christmas, they were no longer afraid and gave him a hearty cheer. And when he loaded them with gifts from the Tree, they were speechless with joyous surprise. But when his beard fell off and they found it was Nurse, they just screamed with delight.

All good things come to an end and, all too soon, they had said their Good-nights and Bunnie was tucked up in bed in her own little room. Though alone, she did not feel lonely. Indeed, she was not long alone. Out of the darkness came a light, and, out of the light came a gracious figure. And Bunnie was not afraid; for she heard a voice sweeter than music. It was the voice of the Friend of all children. And Jesus said, "Inasmuch as you have done it unto the least of these, my children, you have done it unto me."

And Bunnie smiled in her sleep, for she was radiantly, perfectly happy.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
41, Oxford Road,
Bootle, Liverpool.

My Dear Kiddlekins,—

Christmas is coming, and here are two bonnie little stories by two bonnie little maidens, who have already caught the sweet spirit of Christmas. And each has sent me a lovely letter. Thank you Daisy, for wishing me a full stocking. The same to you. Thank you Bunty, for a wish I must not repeat. It pulls my heart strings. I wish I could make it true. And thank you both for your sweet stories. May you, and all the boys and girls who read them, have a merry, merry, MERRY CHRISTMAS.

With lots of Christmas love,
from your loving
UNCLE FISHER.

THE GOOD FATHER CHRISTMAS.

The Good Father Christmas got up in a hurry-scurry one night, he had slept an hour longer

than he meant to. He stroked his beard and said, "Dear, dear, dear, I shall not get round the world, if I do not hurry up." He went and got his reindeer out of the stable. He travelled till he got to the Atlantic Ocean. When he plunged into the water, he was afraid of the wax dolls, in case they should lose all their beauty. Once, while he was going round, a boy had hung up a big pillow-case. Santa only put a little withered apple in that. He got rid of all his things, except a little wooden doll dressed up. Then his kind eyes spied a little girl sleeping near a stream. He gently put it in her thin arm. Then he said to his reindeers, "Home to the northland home." As he said this, the clock struck twelve and it was Christmas morning.

DAISY BACON, Age 9 years.

HELPING THE FAIRIES.

It was Christmas Eve and Freda ran happily along the quiet country lane through the wood. The wood looked more beautiful than ever before, because it was wearing its lovely warm mantle —the snow. It glittered on the trees and dazzled Freda's eyes.

Suddenly, a little rabbit scampered across the path and away into the wood.

Freda ran after it,and was just in time to see it go down a hole just in front of a hollow tree, where she saw the most wonderful sight.

There, sitting in front of long tables, she saw dozens of little elves and fairies busily writing on parcels. There were lots of parcels on the floor where some rabbits were sticking stamps on them.

"Oh, whatever are you doing," asked Freda.

"Go away, little girl," said an elf, hardly looking up from his work.

"We are too busy to talk."

But a little fairy said, "Perhaps she can help us."

"You see,' she said to Freda, "Father Christmas has just developed mumps, so we are writing the addresses on the parcels to be given to all the little children in the world, so that Jack Frost will make no mistakes; for he is to take them this year instead of poor old Father Christmas. He will be here in a few minutes, and he gets so bad tempered if he is kept waiting and there are still a pile of parcels to be addressed."

"Oh, please let me help," cried Freda; and she took a pen and wrote so well and quickly that, by the time Jack Frost arrived, every parcel was ready.

The faries were so pleased that they promised to send Freda an extra present, and they did; for, when she looked in her stocking on Christmas morning, she found a lovely little gold acorn cup, and she knew that only the fairies would have thought of so sweet a gift.

BUNTY RICHARDS, Age 10.

Warm or Cold.

One of the instructive facts revealed in the series of articles appearing in the London "Express" on "Living Churches" is, that the live Churches visited are sociable. Visitors receive a warm welcome and are not permitted to leave at the close of service without a kindly word and a friendly handshake. That means that some of the Church wardens or deacons see to that as part of their duty. In any efficient Church organisation that duty of friendly greeting on entering the Church and the sociable good-fellowship on departure are well provided for.

Too often is it said that Unitarianism is "cold." Whether that charge is more deserved of our Churches than of others of orthodox bodies is questionable. There are Anglican Churches and some Trinitarian Non-Conformist places of worship where visitors are allowed to come and go without having so much as a word of greeting from anyone. But that does not excuse the people of any Unitarian Church in which there is the same stand-offish neglect.

We can understand that there is warmth and fervency where there is the message that inspires fear and dread and a longing to be saved from the danger of an awful fate beyond death. And in contrast, the more serene and trustful manner of a congregation depending upon persuasive reason may seem cool. But it need not be so The zeal to save people from wrong ideas and the consequent anxieties and erroneous attitude to life, to man and to God, is surely an emotional appeal, and all the more so for the sake of the right teaching and guidance of children.

There are Churches among the Unitarians which are as full of life as any in other denominations, in which there is the fervent appeal from the pulpit, and the soul-stirring community of devotional song by the congregation made possible by well-known hymn-tunes which all people can sing. Strange tunes which an audience cannot get hold of, and which have to be left mainly to the efforts of a choir have a heedless and deadening effect. The worshipful possibilities of united song are big with inspiration and cheer, and it is a fatal mistake on the part of a choir-master to fix upon unfamiliar and difficult tunes —which the congregation cannot sing. Where that happens some tactful suggestion might easily effect the needed change for the better.

Unitarians are too much misunderstood and misrepresented, but they should see to it that the charge of being cold has no justification, and show by warmth of fellowship and sociable attitude to all that they are fervent in their faith.

National Unitarian Temperance Association.

Secretary: Mr. F. COLLECOTT, 75, Cann Hall Road, London, E. 11.

AMERICAN TESTIMONY.

"Unity" of Chicago prints the following:—

Newspapers continue to make fun of Prohibition. Politicians agree that it is a failure, and that the people are disgusted with it. New York, Boston, Chicago keep right on howling in derision—and wrath! But whenever any unbiassed, thorough-going investigation is made, the same result is invariably discovered — that Prohibition is approved by the country, and is more and more succeeding in its aim. The latest investigation is reported by Dr. Charles Stelzle, who has surveyed special groups of leaders in various fields in nearly one thousand cities scattered through the entire nation. Opinions and information were sought from newspaper editors, school superintendents, chiefs of police, health officers, employers of labor, labor leaders, clergymen, and publicists. He made the survey, he said, "solely to determine what Americans really think of Prohibition today." A majority of newspaper editors (eastern papers, please copy!) reported a favorable attitude toward both the Eighteenth Amendment and the Volstead Act. Of three hundred editors interviewed, 75 per cent. favored the Amendment, and 61 per cent the enforcement act.

On the whole (said Dr. Stelzle) there was practically no difference of opinion as to the economic benefit of prohibition; even among those who are most strenuously opposed to the Eighteenth Amendment and the Volstead Act, and however inadequately the law may have been enforced, the general opinion seems to be that prohibition has resulted in a higher level of living for all classes in the country."

Speaking of college drinking, Dr. Stelzle declared that reports of excesses in this field were much exaggerated. PROHIBITION HAS NOT BEEN A FAILURE, and THE SENTIMENT OF THE COUNTRY IS NOT OPPOSED TO IT, is the conclusion of his survey. All of which we politely but firmly commend to the attention of the whirling dervishes who talk of nothing but the unpopularity of Prohibition, and its disgraceful failure! Agitation will keep up, of course, so long as thirsty throats are dry, and bootleg whiskey is expensive and dangerous. A goodly crowd of sots have got to die off before the clamor against Volsteadism will cease. But it is time high time, that sensible men and women recognized that Prohibition is here, and that it is going to stay here, because the great majority of the people believe in it, and because conditions are better than they have ever been in any previous period of the Republic's history.

An Appreciation.

The Editorial note inserted in the October issue of this magazine seems to have conveyed the idea that its publication may cease if the present Editor and proprietor should terminate his responsibility for it at the close of next year. This possibility is evidently feared in the following from a letter sent in by a minister of one of our Churches. The Editor cordially thanks the writer for his words of generous appreciation. But our readers may be assured that the magazine will will not go out of the hands of those who are now responsible for it except on condition that its permanent continuance is secured, and its missionary and propagandist work carried on.

Our correspondent says:—"I was greatly concerned to read in the magazine about your impending resignation of the editorship of the Monthly. I think this ought to be dealt with as a denominational affair, for the Monthly does fill a place in our literature which is not supplied by any other publication. Perhaps the matter could be considered alongside the amalgamation proposals, for when this takes place, as it seems likely to do, there will be a need for a monthly magazine recognised as an official publication. Other denominations have; why not we? In any case, it is highly important that the Monthly should go on doing the service it has done for so many years. You may count on myself doing what little I can to ensure its continuation. You deserve all the thanks and gratitude of all earnest and enthusiastic Unitarians for the very fine work you have done."

The Centennial of the Northampton Unitarian Congregation has been celebrated, November 12th-14th, at which former ministers took part. Revs. W. C. Hall, A. E. Voysey and Rowland Hill, also resident pastor Rev. D. C. Evans, and several local laymen.

Mr. Richard Mansell, of our Shrewsbury Chapel, has been elected to the Town Council for the largest ward, by a majority of 212, securing 922 votes.

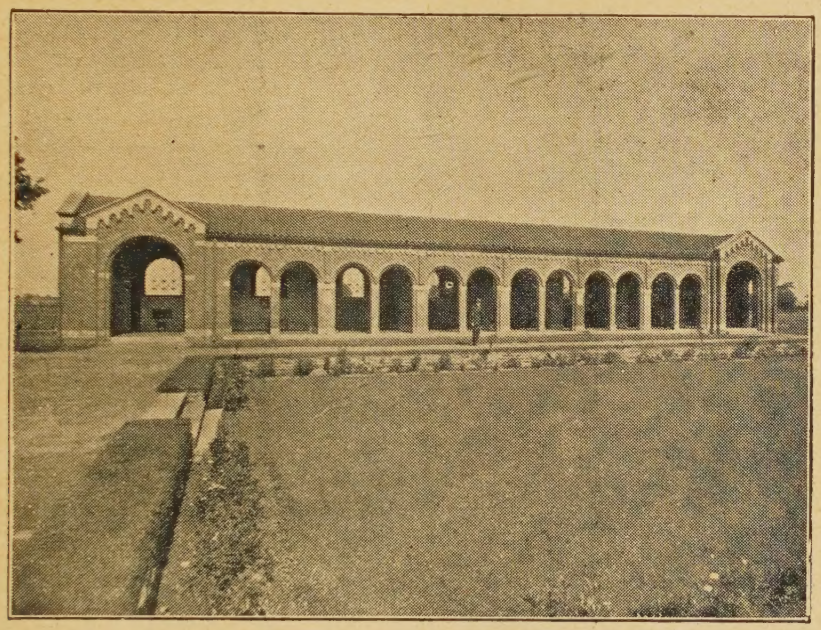
Rev. C. W. Townsend has conducted services at Bedfield and Framlingham October 23rd.

At Belper, Mr. C. Round, M.A., a local schoolmaster, a convert from Anglicanism to Unitarianism, conducted the Unitarian anniversary services with much acceptance, November 6th.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly*



MANCHESTER CREMATORIUM: GARDEN OF REMEMBRANCE—COLONNADE WITH COLUMBARIA.

(8) DEATH—And what then?

CREMATION.

AS A MATTER OF ECONOMY both of space and money—and as a matter of health, cremation must become the rule in the future, instead of being, as nowadays, the exception.

SENTIMENT may be against it, and yet sentimentally the gruesomeness of earth-burial is far more distressing and objectionable than the cleanly, expeditious and scientific disposal of the dead by cremation.

ALL MEDICAL OPINION is in favour of cremation, and year by year, the number of cremations increases, showing a steady growth of public feeling in its favour.

(from Essex County Standard, 22/10/27).

"The simple, more expeditious and more hygienic method of cremation."

Dr. J. Johnstone Jervis, M.O.H., Leeds.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London, W.1. Telegrams "Crematorium, Wesdo, London." Telephone, Langham 4168.

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

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